3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

by their neighbours. It must be remembered that while the reindeer is not known to the Turks of Tian-Shan and the upper Yenisei, the latter people have several other species of deer, especially the elk (*Cervus alces*) and the maral (*Cervus elephas*). The domesticated deer is rare.

Forming a wedge between the Tungusic and the Palaeo-Siberian tribes, the Yakut impose their language, together with many of their customs, on both these groups, as well as on the Russian settlers. In religion they are typical Shamanists.

On meeting a Yakut among the various Mongoloid peoples of the north, one is at once struck with the difference in his physiognomy. His hair and eyes are darker, his nose narrower and better marked, and on the whole he gives the impression of possessing Southern, and one might almost say Semitic, characteristics. And yet he can hardly be suspected of having any Arabic strain.

The *Siberian Tatars* live chiefly in the Tomsk and Yeniseisk Governments. In the Tomsk Government, 70 per cent. of them do not know any language but their own; the remaining 30 per cent. speak Russian also. In the Yeniseisk Government only 12 per cent. speak the Russian language besides their own.

As to their religion some of them are Mahometans, namely:

1. Tobolsk Tatars and 'Siberian Bokharians' of the Tobolsk district.
2. The Baraba Tatars of the Kainsk district.
3. The Tomsk Tatars of the Mariinsk district.
4. The Kuznietsk Tatars of the Kuznietsk and Barnaul district.

Others[1] are still Shamanists or 'Christian-Shamanists',

[1] [i.e. Siberian Tartars--- Analyst]

3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

175 language, and Professor Parker makes the suggestion that all the cart-using people of Hiung-nu origin north of the desert region of Issyk-Kul and Syr Daria were once called Ting-ling.[1]

How far the other tribes of Central Asia prominent towards the end of the pre-Christian era, for instance the Saka, were related to the Hun-nu it is difficult to ascertain, but in any case the 'Aryan' population of West Central Asia must have been considerably long after the Graeco-Bactrian kingdoms were destroyed by the Yüe-Chi. The lack of information about the linguistic affinities of these people makes it difficult to define them in the very early centuries of our era. It is known, for instance, that the Hun-nu used the Turkic language in the fourth century A. D.,[2] but whether it was their original language is not clear.

[142] We hear that the Usuni (Wusun) of Ili and Balkash, and the Khakas (later Kirghis), were fair-haired and blue-eyed. This may be explained either by their contact with some 'Aryan' people, or by attributing to them an 'Aryan' origin. In 95 B. C. the Chinese said that the Khakas lived in the regions of the Kem and the upper Yenisei. Then again in the third century A. D. we hear about the 'blond Kirghis' (Kien-kun) as being very powerful and providing 20,000 men in time of war.[3] Of course, we have no proof that the fair Khakas of that time, and their kin the Uigur, were Turkic-speaking people, except that some names of objects and of the months mentioned by the Chinese

[1] Parker, *op. cit.*, p. 265.

[2] Barthold, review of Aristoff's *Attempt at an Explanation of the Ethnic Composition*, &c., p. 343.

[3] O. Donner, 'Sur l'origine de l'alphabet turc du Nord de l'Asie', *J. Soc. Fin.-Ougr.*, Helsingfors, 1896, XIV, p. 70.

3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

144
[142] As has been said in dealing with the history and archaeology, the mention of fair-haired and blue-eyed people[1] leads us to the conclusion that this type must have entered into the composition of the modern Turk of Central Asia. Besides, nothing else was to be expected in the region of Altai and Sayan, considering how close this region is to the Amu-Daria (Oxus) and Tarim valleys, where it is fairly certain that the brachycephalic Alpine type of Western Europe originated. Whoever studies the altogether insufficient anthropometric data of Central Asia must necessarily wonder with Joyce 'whether indeed the race is not the result of an admixture in varying proportion, according to locality, of Aryan and Mongol stocks'.[2] Even if we agree that the Central Asiatic Turks have their individuality historically and ethnologically, this is not necessarily associated with a distinct physical race. And yet, although the amount of research as yet accomplished, and perhaps also the present state of anthropology, is not such as to justify us in speaking of a separate Turkic race or sub-race, there seems to be some national type, or types, which we can distinguish in the Turks when we meet them outside their proper territory. Thus, the Yakut, who have now inhabited the Arctic region for several hundred years, stand out amongst the other Arctic peoples on account of what might be called their Southern type. The admixture of the 'Tatar' blood of Southern Yenisei in the Samoyed of the Ob is also clearly apparent.

[1] A. V. Adrianoff, *Sketches of the Minusinsk Country*, p. 7; G. E. Grum-Grzymailo, *Description of Travels in Western China*, ch. viii, 1896–7.

[2] T. A. Joyce, 'On the Physical Anthropology of the Oases of Khotan and Keriya', *J. A. I.*, 1903, vol. XXXIII, p. 315.

1 [see category 116, P. 66 -- Analyst]

3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

141

Among the earliest investigators of the anthropology of Central Asia is the well-known Hungarian scholar Ujfalvy.[1] Then there should be mentioned Grenard,[2] Troll,[3] Shishoff,[4] and Goroshchenko.[5] The Russian anthropologist Ivanowski,[6] who is responsible for a compilation containing a greater number of anthropometric data than that of any other living anthropologist, distinguishes what he calls the Central Asiatic anthropological type. He defines its characteristics as follows: dark-coloured hair and eyes, light hair and eyes being exceptional; stature of the majority medium, with a tendency towards high stature among the Kaizak of the Middle Orda, the town Taranchi, and some Sarts; the head is brachycephalic (broad-headed) or hyperbrachycephalic; the nose among the majority is leptorrhine (narrow), broad noses being met with chiefly among the Kaizak of the Middle Orda; the trunk is long and the chest dimensions are medium, with a tendency to very small. Taking this as the standard, we see that the Kara-Kirghis differ from it by being [142]

[1] C. E. Ujfalvy, *Essai d'une Carte ethnographique de l'Asie centrale; Les Aryens au nord et au sud de l'Hindou Kouch*, 1896; *Expédition scientifique en Russie, Sibérie et dans le Turkestan*, 1878.

[2] F. Grenard, 'Le Turkestan et le Tibet', in *Mission scientifique dans la Haute Asie*, 1890–5; J. L. Dutrueil de Rhins, pt. II.

[3] Troll, 'Individual-Aufnahmen central-asiatischer Eingeborner', *Z. f. E.*, 1890, pt. iii.

[4] A. Shishoff, *The Sarts*, vol. III, Anthropology, 1905.

[5] K. I. Goroshchenko and A. A. Ivanowski, 'The Natives of the Yenisei', *Russ. Anthr. J.*, 1907, Nos. i, ii; K. I. Goroshchenko, 'Materials for the anthropology of Siberia', *Bull. Krasn. S. E. Sib. Sect. I. R. G. S.*, vol. I, No. ii, 1905.

[6] A. A. Ivanowski, *Anthropological Composition of the Population of Russia*, 1904, pp. 207–8; and *Population of the World*, 1911, pp. 391–2.

3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

141 less dark in colouring, taller, with a longer face; the Yakut approach nearer in type to the Mongol-Buriat; while the 'Tatars' of Southern Yenisei stand nearer to the Samoyed.[1] This similarity must naturally be attributed to later admixture.

There are no anthropometric data regarding the various Altaian Turks (namely, the Chern 'Tatars', Kumandints, Teleut, Teles, Altaian Oirot, same as Altai Kalmuck, and the Chu Telengit). We have, however, 142 most valuable observations about their physical type by the late Siberian scholar Yadrintseff. In an essay

[1] Some of the chief measurements of the Turks of Central Asia, based on the work of Ivanowski (*Population of the World*) and Joyce (*op. cit.*):

	Tribe.	Stature (medium).	Ceph. Ind.	Height Index.	Full-face Index.	Nasal Index.	Authority.
Ivanowski	Taranchi	(374) 1646	(368) 86·4	(107) 74·5	Ivanowski's index is from margin of hair to mental.		Ujf.
	Sarts	(238) 1677	(223) 83·6			(104) 61·5	Blag. Shi. Troll
	Kaizak and Kipchak	(418) 1644	(405) 87·0			(172) 68·9	Tr. Ujf.
	Usbegs	(292) 1675	(282) 86·1			(13) 69·0	Tr. Ujf.
	Kara-Kirghis	(83) 1676	(78) 85·9			(47) 75·9	Tr. Ujf.
	Soyot	(72) 1597		(72) 71·4		(72) 70·2	Goros. Ivan.
	Sagai	(60) 1620	(60) 80·8			(60) 73·0	Goros. Ivan.
	Kachints	(42) 1619	(34) 82·4			(34) 78·0	Goros. Ivan.
	Beltir	(78) 1607	(74) 79·5			(73) 78·0	Goros. Ivan.
Joyce	Khotanese	(19) 1645	(22) 84·4		(23) 87·4	(23) 71·7	Stein
	Keriyans	(15) 1589	(16) 86·9		(16) 82·4	(16) 81·1	Stein

For the measurements of the Yakut see 'Report of the Expedition to the Yenisei', by M. A. Czaplicka and H. U. Hall (to be published shortly).

3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

on the Altaians, published in 1881,[1] he says that many Altaians who have as yet had no contact with the colonists resemble in their type the Caucasians (Aryans). Blue eyes, chestnut and fair hair, and non-prominent cheek-bones are often met with, especially among the Kumandints.[2] And yet no record is known that the Aryans ever spread as far as the Altai Mountains; on the other hand, we know of the close association of the Turkic race with this region. The only plausible suggestion, therefore, is that the prehistoric contact of the Turks and Aryans, which brought the knowledge of bronze to Turan, affected the physical type of the Asiatic Turks just as it affected their nomad life, leading them to settle down to agriculture.

When remains of two archaeological periods are found in one place the popular conclusion is that the later culture was brought to that place by the later comers. For a long time the archaeology of the Minusinsk district was treated in accordance with this rule. The Bronze period of the region was ascribed to some local autochthonous people. They were said to be peaceful, since there are hardly any weapons among the remains of this period. From the abundant remains of implements connected with agriculture and mining they were put down as agriculturists and miners, and finally they were described as democratic, because we find at that time communal graves and graves of common people generally, while in the Iron Age it is mostly the chiefs who enjoyed the privilege of burial in a kurgan. On the other hand, the Iron Age people were supposed

[1] N. M. Yadrintseff, 'On the Altaians and the Chern Tatars', *Bull. I. R. G. S.*, 1881.

[2] *Ibid.*, pp. 5-7.

2102 N